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THE BAPTIST.

2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, FEBRUARY 16, 1905.

VOL. VII NO. 7

Occurrence and Comment.

The Indian Rights Association is responsible for the statement that by direction of the President contracts have been made to pay out of Indian trust funds \$98,460 for the support of Roman Catholic Indian Schools, and \$4,320 for a Lutheran School. In explanation it is said by these contracts no money of the Government is appropriated, but only school money held in trust for Indians, and that on their own petitions. Fifty-three Indians of the Crow Creek Agency did sign a petition for such appropriation, but one hundred and six protested against using the tribal funds for the Immaculate Conception Mission School. Why was this counter-petition disregarded? The people desire, deserve, and demand some more satisfactory explanation than has been of this affair.

Southern Congregationalists are planning to hold a Congress at Atlanta, April 29-May 7. Nine states are co-operating in this Congress. It is expected that the moderator of the National Council, presidents of colleges, officers of national benevolent societies, and a large number of Northern and Southern pastors will be present. The United Brethren and Methodist Protestant churches have been invited to share in the Congress, and several of their leaders have been put on the program. It is proposed to make an exhibit of Southern Congregationalism in this meeting. The general impression is that this denomination is small in the South, composed mainly of teachers and scholars of Mission Schools among the Negroes. Its white membership is growing by immigration, and by the attraction of other Christians, who are in substantial agreement with them as to doctrine, and desire the freedom of their congregational church government.

"O Lord, how long!" Recently a student in one of our public schools was advanced to a higher grade upon an examination in which these misspelled words among others were marked as correct: beger for beggar, anamil for animal, nepew for nephew. If these persons are appointed to positions in our schools because they are needy, or because they are children of the friends of members of the Board of Trustees, their wants should be supplied, and the obligations of friendship should be discharged, in some other way; they should not be placed over our children as teachers. No

parent would consider their employment or retention for a moment in a private school. When will the trustees and superintendents of our schools give supreme consideration to the rights of parents and children? Not until parents demand it, and make that will imperative. Then, they should lose no time in making this expression.

The new Ministry of France under Premier Rouvier on Feb. 9, presented a bill in the Chamber of deputies for the separation of church and state. The bill provides for the abolition of the concordat, whereby the relations of church and state were established; the termination of all government aid and subsidies to religious sects or functionaries; the formation of church associations into civil corporations, amenable to the same laws as other organizations. Here is the first article:

"The state henceforth neither recognizes nor contributes to any religious denomination. Public establishments of religion now existing are suppressed. All religious budgets of appropriations of government departments or communes are suppressed. The exercise of religions is hereafter free under the sole restriction that exercise must accord with public order."

The article abolishing the concordat says:

"All laws and orders relative to the public organization or recognition of a religious denomination are abrogated, particularly the law ratifying the convention made between the Pope and the French government."

Is not the home worthy of the best? Meditate on this from the evangelist. "Who is that in the parlor, Nellie?" asked the little sister.

"Nobody but mamma and Fred," replied Nellie.

"Oh, yes, there must be some one else," rejoined the little girl, "for mamma has her company voice on."

It was a little squib under the heading of "Fun," which a member of the family read aloud from the paper. The circle about the table who heard it smiled, and one said, "That's a good joke." But a more thoughtful member turned it over in her mind. She was the mother, and she admitted to herself that it was more than a joke—that in many instances it was sober truth. It came home to her heart with great significance, for she acknowledged to herself that the "company voice" was entirely too often put on when in the presence of those outside the home circle. We wish to appear at our best before those

whose good opinions we desire to gain. But those who love us how often we speak in irritable, harsh, quick tones."

He had received the Pentecostal baptism with the Holy Spirit and fire, and he could convey his Spirit unto his brother, if he would comply with the conditions of reception, which he would name.

Yes, he believed that Jesus himself was immersed and enjoined on all his disciples the baptism which he had honored in his own example; but baptism with the Holy Spirit and fire was so much greater than this "water ceremony," that he had decided to accept the outward baptism which his parents had given him, and was perfectly satisfied, since he had received the Pentecostal baptism after his conversion.

But an apostle of Jesus says that God gives the Holy Spirit "to them that obey him," and that this gift is bestowed upon every one who "repents and is baptized in the name of Jesus Christ," and yet he had determined to continue in disobedience to a recognized commandment of Jesus Christ our Lord, because he did not esteem it of great importance. Is it not at least possible that he had not received the gift which he proposed to others?

He went away seemingly thoughtful, and has not returned.

By order of the new mayor and aldermen of Vicksburg, notice has been served by the chief of police on crap and other gambling joints that they must withdraw from business in that city. One "good man" said, "It is impossible to make men good by law." It was replied, "It is not intended to make them good, but to restrain them in their meanness, that others may not fall into evil." It is said that these gamblers have dismantled their dives and stored away their paraphernalia. It remains to be discovered whether they mean to go out of business, or carry it on under cover, with official connivance. Law-abiding citizens desire, deserve, demand, and expect a righteous administration of law. Parents plead for its protection. If the chief of police is faithful and heroic, if the police judge is righteous, if the city attorney is vigorous and impartial, the city may be delivered from these soulless vampires which suck out during the night the young blood of its citizens. The prayer of mothers unto officials for the protection of their boys is pathetic and touching. But it is mockery if by their example in their homes they train them for the vices which they appeal for relief. Our highest need is not greater cities, but better ones. Goodness will bring prosperity. "Righteousness exalteth a nation, but sin is a reproach to any people."

Sunday School Lesson.

BY R. A. KIMBROUGH.

February 19, 1905.

Jesus at the Pool of Bethesda.

John 5:1-15.

Motto text: "And great multitudes followed him, because they saw his miracles." John 6:2.

Between last lesson and this one Jesus had been busy in teaching in the towns of Galilee and in working many miracles. He had also called Peter, Andrew, James, and John, also Matthew, to leave their work and follow him constantly. See a synopsis harmony of the gospel in helps in teacher's Bible. Keep up the connection. This will give a clearer conception of the life of Jesus as we go in this half year's study. Jesus then went to Jerusalem to attend a feast of the Jews. This was probably the passover. It was the second one in his public ministry, so it was April. While there the sick man at the Pool was healed by Jesus.

THE LESSON STORY.

Near the temple was a pool called Bethesda. Its waters had reputation for healing. Many afflicted people, blind, halt, withered, were there waiting to be healed. Among these was one who had been sick 38 years. Jesus said to him "wilt thou be made whole?" The man perhaps thought Jesus would help him into the water if he knew there was no one to help him in, and while he was trying to get in, some one stepped in before him. The man indicated by his reply that he desired healing. So Jesus said, "Rise, take up thy bed and walk." He did so. He was cured by miracle. It was on the Sabbath. The Jews criticised the man for carrying his bed on the Sabbath. He did not yet know it was Jesus who had healed him. Jesus soon found him in the temple and said, "Behold thou art made whole: sin no more, lest a worse thing come unto thee." Then he told that it was Jesus who had cured him. (Read the rest of the chapters). This raised the Sabbath question which the Jewish rulers kept up with hostility toward Jesus.

POINTS ON THE TEXT.

Bethesda means "house of mercy." In verse 3, from "waiting" through verse 4 is not in the revised version, not being found in the best Greek manuscripts—"wilt thou be made whole" is better, "also you wish to be made whole." Trouble in verse 7 means stirred, disturbed, agitated. Bed, here is mat or pallet. "Ist"—knew. One thought in verse 14 is that the man's trouble was a result of sin.

IN THE CLASS.

1. The lame man at the pool. "After this" means what? What feast probably meant? Was it Jesus' habit to attend the passover? Time in life of Jesus. Describe

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the pool. Why was the multitude of sick folks there? Do people ever go to "the springs" now for healing? are they ever helped? What was the supposed healing quality of this pool? What maladies did the crowd represent?

2. The lame man healed. What did Jesus ask this man? Why ask this? Would Jesus heal him against his will? What lesson in this for us? What was his answer? Tell what Jesus then said. Did the man prove that he desired to be healed? How was he healed? Give the evidence of his cure. What day of the week was it? Did he break the Sabbath? What did the Jews say when they saw the lame man whole? Were they glad he was cured? Did the cured one think the one cured had right to tell him to carry his bed? At that time did he know it was Jesus? Where did Jesus soon find the healed man? Why do you suppose he went to the temple? Should the saved not glorify God? Can sinning produce disease? Was the man's trouble a result of sin? What was he told not to do? Why? Study the consequence of sin here and hereafter. When the Jews learned that Jesus had cured the man what did they do? Let each member of the class state some practical point suggested by the lesson.

K. A. KIMBROUGH.

B. Y. P. U.

J. L. JOHNSON, JR., EDITOR.

All communications intended for this department should be addressed to J. L. Johnson, Jr., Clinton, Miss.

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DEAR BRO. JOHNSON:

We are anxious to organize a Union in our church. We have over two hundred members and a Sunday-school which often runs over two hundred. Some of our members have belonged to Unions in other churches and others, who have never had the opportunity are desirous particularly of studying the Christian Culture Courses. But our pastor is very much opposed to it. He says that it will cut down the attendance at church and Sunday-school and that he does not want any more societies in the church anyway. Will you advise us

what to do? Some want to go ahead and organize anyway.

We are glad that you wrote to us, my dear brother, and especially that you wrote before you "went ahead and organized anyway." To undertake any important change or work in the church without consulting and advising with the pastor is discourteous to say the least of it. To undertake this work against the advice and will of the pastor is a serious and dangerous mistake. In this particular case your pastor has probably observed the working of some Union which has had a bad effect on church and Sunday-school attendance. Perhaps the meeting time of this Union interfered with the services. If this is the case you can show him that the time and place for the Union may be so arranged as to render interference with any other church service practically impossible. If he objects to the Union because he is not familiar with its workings and because he may have seen certain societies in the church "come to a bad end," ask him to read the list of names of the Executive Committee and district vice presidents, as published in THE BAPTIST. If he sees there names of men whom he knows to be safe and conservative, get him to write to any of these for information as to the workings of the Union. If he is the fair-minded man he should be, he will not object to doing these things, especially when so many of his membership are interested. If all of these things are done and he still opposes, ask him to teach a class in Bible study and map out the Courses which you desire. There is one way which will certainly convert him. Get up the money and pay his expenses to the State B. Y. P. U. Convention at Greenwood next November. He will come back enthusiastic about the Union. But in any event, consult with the town clerk of Ephesus.

The editor of Service is to be congratulated on obtaining the help of Dr. Spilman. His wide and varied experience as a Sunday-school man makes him peculiarly helpful as a B. Y. P. U. man.

We are glad to get, at any time, reports of B. Y. P. U. meetings, notes from the various fields, or anything on the general subject of Union work. If you have not had any interesting Union meetings to report, get up one so that you can report it at once.

At the last Conquest Missionary Meeting of the Clinton Union, Bro. Lipsey made an earnest talk on Missions.

In the departure of Bro. Rosamond from the State, we lose the president of the Executive Committee. We trust that the resignation of Bro. Miller at Columbus does not mean that the State Union is to lose another valuable worker.

Let your class in Sacred Literature have

Ruling Elders.

R. A. VENABLE.

Recently I pointed out some deliverances from the most reputable of Presbyterian scholars, as to the meaning of 1 Timothy 5:17. All conceding that Calvin's view of the passage was erroneous and that no such distinction, as he made the passage sustain between Ruling and Preaching Elder can be justified. My purpose in the former article was to place before my brethren whose access to the best books is more limited than my own, such quotations as may be helpful to them in their treatment of the New Testament ministry, in the course of their preaching. It has occurred to me, that I might further serve the interest of truth in following up the subject still further in giving the conclusions of some of the best scholars in other churches than that of the Presbyterian. Bishop Lightfoot, whose learning and competency as an exegete none can question, may be placed at the head of the class now to be examined. His essay on the Christian Ministry first published as an Exegetical in his Commentary on Philippians, and afterwards published in a volume of his writings, as Dissertations of the apostolic age is a monument of learning placing its author among the foremost authorities on the subject treated. A work which must be reckoned with by all who would attempt to discuss the New Testament ministry for a long time to come. He says, "The duties of the Presbyters were two-fold, they were both rulers and instructors of the congregation. Though government was probably the first conception of the office, yet the work of teaching must have fallen to the presbyters from the very first and have assumed greater prominence as time went on. Nevertheless there is no ground for supposing that the work of teaching and the work of governing pertained to separate members of the presbyterial college, as each had his special gifts, so he would devote himself more or less exclusively to the one or the other of these sacred functions." In a note, he says, "The distinction of lay or ruling elders and ministers proper, or teaching elders, was laid down by Calvin and adopted as the constitution of several Presbyterian churches. This interpretation of St. Paul's language has been refuted by Rothe, Ritschl, and Schaff" (Dissertation on the apostolic age, pp. 152-153) Among the multiplying numbers of works pouring from the press within the last few years, treating some aspect of the New Testament Church a most notable one is from the pen of Dr. Hort, now deceased, so long associated with Dr. Wescott in collating from the best sources, a text of the New Testament,

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in Greek. The Greek Testament put forth by these two scholars, and its companion volume brought the whole world of New Testament scholars under lasting obligation. Few works have swayed so wide and permanent an influence. The breath of scholarship, manifest on every page, their sanity of judgment, and the principles of New Testament Criticism, which they applied in every detail of the work, gave them a standing of high character, as scholars and critics. Dr. Hort's work from which I quote is The Christian Ecclesia. In treating of Tim. 5:17, he gives the following, "Let them that preside excellently be counted worthy of double honor, especially they that labor in speech and teaching; for the Scripture saith, 'Thou shalt not muzzle an ox that treadeth out the corn.' This word *Presbotes*, standing at the head, includes more than 'ruling.' (So all English versions). The sentence implies that this was a function common to all the elders. Those who discharge it not merely well (en) but, *kalos*, excellently are to be esteemed worthy of double honor, an honor exceeding that due to that office; and such honor, he hints, should be shown by a care on the part of the Ecclesia, not to neglect the maintenance of those who labor on its behalf. Special honor, St. Paul adds, is due to those elders coming under this description, who labor in speech and teaching. The distinction implies with tolerable certainty that teaching was not a universal function of the Elders of Ephesus. On the other hand, the language used does not suggest that there were two separate and well defined classes, teaching Elders and non-teaching Elders." (The Ecclesia p. 196.)

The views of these two distinguished scholars are all supplemented by Prof. Walter Lock, Dean Ireland's, Prof. of New Testament Exegesis in the University of Oxford, England, Prof. Lock, in his treatment of the 1st Epistle of Timothy, in Hastings' Bible Dictionary, volume 4, page 771. There is not as often assumed a contrast in 5:17, between teaching and non-teaching presbyters, but only between those who take pains with their teaching and those who do not. These statements could be greatly multiplied were it necessary. But sufficient quotations have been given to show what position is now generally held by reputable scholars as to the meaning of 1 Timothy, 5:17. A passage which has been made to bear up so much seems now in a fair way to be rescued from the arduous and unjust service which it has been forced from the days of Calvin until now, to render. This reinstatement of the passage to its rightful meaning is of more than ordinary importance. It overthrows the claim of the Presbyterian form of church government to divine authority. This is especially true if the now prevailing view that Elder and Bishop in New Testament Times designated one and the same office or function. That these were synonymous, would appear obvious in the light of the following easily arranged statements (1) In Acts 10:17, Paul sent for the Elders of Ephesus, and in his address to them affirms that the Holy Spirit, had made them the Elders, Bishops, who were to shepherd the flock of God. 2. In 1 Peter, 5:1-2, are exhorted to act as pastors and Bishops. They are shepherds taking the oversight, etc. 3. In 1 Timothy 3:1-7, a description of Bishops is given, and then, in verses 8-13, the deacons, their qualifications etc., are outlined; then passing on to chapter 5:17-19, the Bishops above mentioned are called presbyters. 4. Titus 1:5-7. Paul reminds Titus that he had been left in Crete that he might set in order the things that were wanting, and appoint elders in every city. These elders in verse 5, become Bishops in verse 7. These Scriptural references showing the identity of the Elder and Bishop all so plain, that no other position was claimed for them from the days of the apostles down to the Council of Truist, (see Cieseler Ec. His. vol. 1. pp. 88-90.)

Ordination at Blue Mountain.

On Sunday, Jan. 29, Bro. J. A. Bell, who has been singer in Evangelistic meetings the greater part of his time for a number of years, was ordained to the full work of the gospel ministry by the Blue Mountain Baptist Church. The Presbytery consisted of Rev. T. A. J. Beasley, Rev. W. E. Berry, Rev. J. E. Buchanan, Rev. J. D. Anderson, Rev. J. L. Walker and the writer.

Bro. Anderson conducted the Examination; Bro. Beasley preached the sermon; Bro. Buchanan led in prayer; Bro. Berry delivered the charge and presented the Bible; J. N. McMillin was moderator of the meeting.

The ordaining service was unusually impressive making a fine impression on the entire congregation.

Bro. Bell has already done much effective work in connection with his singing in protracted meeting; and now that he has entered into the full work of preaching his many friends expect him to do still more for the cause which he loves.

He has been called to the pastorate of the Holly Spring Baptist Church.

Faternally,

J. N. McMILLIN.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White; some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

Conference of American Baptists.

The meeting of the representative Baptists at the Fifth Avenue Baptist Church of New York, Wednesday and Thursday, Jan. 25-26 was of deep significance to the denomination. The delegates came from North, East, South and West, many of them traveling long distances to be present. They met in response to the call issued by the American Baptist Home Mission Society for a conference to consider the advisability of organizing a General Convention of North America. All felt the extreme importance of the question, in relation to development of the life and influence of the denomination and the spirit of the gathering from beginning to close was delightful.

Dr. H. B. Morehouse, who brought the meeting to pass, called the brethren to order, read the call, and suggested a temporary organization, which was effected by the election of Dr. S. H. Greene of Washington as chairman and Rev. Charles H. Moss of Massachusetts as secretary. These officers were subsequently made permanent. The roll-call showed seventy-two present at the first session, from Maine to Georgia, from the Atlantic to South Dakota and Missouri. Some came as individuals, the majority as representatives of societies, State Conventions, or educational institutions. The list of names is too long to print, but it is made up of well-known men whose opinions carry weight, and who were entitled to voice the sentiment of their sections. The representation from the South was especially gratifying, and none entered more heartily into the purpose of the conference than these brethren.

A gracious welcome was extended, on behalf of the Home Mission Society and the Fifth Avenue Church by Dr. R. P. Johnston, who said the movement originated in the minds and hearts of Baptist men and women all over the country, and was only voiced by the Society that issued the call. It meant the cultivation of the spirit of unity and fellowship. Baptists of all people should come together. They are substantially one in aim, spirit and purpose, and should face these problems together. What is needed is the thought, not of a section, but of the whole country. A man who loves his country knows no North, South, East, or West. He hailed this movement as a mighty forward stride denominationally. Dr. Greene responded heartily to the spirit of the welcome, and hoped the brethren would realize the vast importance and outreach of the work in which they were engaged on this eventful day for Baptists.

Dr. Morehouse made a statement as to the replies he had received from organizations and individuals covering the whole country. In these communications 26 State Conventions, three general Societies, and various educational institutions were represented; and they were unanimous in favor of such a convention as is proposed. The 50 or 60 letters from prominent individuals, leaders in the educational and ministerial and lay ranks of the denomination, were warmly sympathetic.

This opened up the first point for discussion and decision whether there is a growing desire for an organization of American Baptists. The brethren who spoke to this question gave no uncertain sound. Dr. MacAnthur of New York, Dr. Burgess of Kentucky, Dr. Merriam of Massachusetts, Dr. Calvert of New York, Dr. Lowery of Mississippi, E. M. Thresher of Ohio, Dr. Barbour of Massachusetts, Dr. Riley of Texas, Dr. Carey of Illinois, Dr. L. L. Henson of Rhode Island, Dr. Mabie of Boston, Rev. S. T. Proctor of China, and Dr. Elder of New York, were unanimous in their expression. As a missionary from the foreign field, Mr. Proctor said all the brethren there were praying for something like this at home. The conference voted unanimously that a general organization was for the denomination at large. The discussion was marked by the fraternal spirit.

Dr. Morehouse said the Home Mission Society felt that as the whole country came together in the great political conventions to discuss national questions, as educational and other national organizations drew their representatives from all sections to a common platform, so the time has come when Baptists, who in number of members stand second in the list of Protestant denominations, should come together to consider questions at large, cultivate fellowship, and thus minister to their own self-respect as well as extend influence. This would not only not impair but reinforce existing organizations. Dr. Lowery said leading laymen in the South were heartily in favor of such a movement, which should bring all Baptists in touch. To remove misunderstanding nothing but contract was necessary. Mr. Thresher said the spirit of unity was that the denomination needed to enhance its power. Dr. Rowland said the Board of Publication Society acted with great unanimity in the matter, and Drs. Mabie and Barbour reported to the same effect for the Missionary Union. Dr. Riley said the call was hailed with enthusiasm in Texas. The common utterance was that the movement is in the right direction, wise and timely. "We belong to new generation," said Dr. Mabie. "How happy we are to feel that the old chasm is bridged, and that we are led as a result of the educational process of providence to a day like this, which marks an epoch. It is perfectly feasible. God is leading us."

It was voted to appoint a committee of seven to prepare a summary of opinions expressed in the course of the discussion, and to submit a report for the action of the conference. The chair appointed as such committee: Joshua Levering, Esq., of Maryland, chairman; E. M. Thresher, Esq., of Ohio; W. T. Lowery, D. D., of Mississippi; S. W. Woodward, Esq., of Washington, D. C.; L. L. Henson, D. D., of Rhode Island; S. S. Dickerson, Esq., of Illinois; M. J. Breaker, D. D., of Missouri. To this committee subsequently Dr. Morehouse was added.

At the afternoon session on Wednesday there was a long discussion concerning

such important questions as to whether the proposed convention should include the continent of North America with contiguous islands; what relation it should sustain to the existing denominational organizations; what limits should be set to its powers; how often the meeting should be held; what organization was necessary, and what the basis of representation should be. The last was the most difficult to decide upon. All points were reported upon by sub-committee and then freely discussed in the best spirit. None of the storm raging outside crept into the vestry, where the atmosphere was one of peace and fraternity and earnestness.

The evening was given to the committee of eight, to prepare its report. This was brought to the Conference Thursday morning, and its conclusions were as follows, which were unanimously adopted by the conference as they had been unanimously reached by the committee: 1. That the name of this convention shall be the General Convention of the Baptists of North America. 2. That this Convention can exercise no authority other than that which the weight of its opinion may carry, nor shall it interfere in any way with the churches or with the missionary, educational and other agencies of the denomination. 3. The objects of this Convention shall be to promote closer fellowship between American Baptists, increased denominational efficiency, and the spirituality and evangelistic spirit in our churches; and to discuss subjects bearing upon the missionary, educational and philanthropic enterprises of the denomination, and upon the moral and spiritual welfare of society. 4. This Convention shall be composed of duly appointed representatives from churches, local associations, and territorial, provincial and state conventions (or general associations); 1. Each church may send one representative and one additional representative for every hundred members or fraction thereof above the first 100; 2. Each local association may send a representative, and one additional for every ten churches or fraction thereof above the first ten. 3. Each territorial, provincial and state convention (or general association) may send 10 representatives, and one additional for every 10,000 members or fraction thereof above the first 50,000. 5. The officers of this Convention shall be a president, three vice-presidents, a secretary, a treasurer, and an executive committee to be composed of these officers and nine other members, all of whom shall be chosen by the Convention, and who shall serve from the close of the session at which they are elected until their successors are elected. 6. The first meeting shall be held at St. Louis on Tuesday evening, May 16, 1905, and Wednesday morning and afternoon of the 17th. 7. In addition to the membership as provided in section 4, the first meeting shall also be composed of delegates to the Southern Baptist Convention meeting in Kansas City, Mo., May 12-15, 1905; delegates to Baptist Societies holding anniversaries in St. Louis, Mo., begin-

ning May 17, 1905; and such representatives of the National Baptist Convention, the Lott Carey Baptist Convention, the Canadian Baptist Convention, the Mexican National Baptist Convention, and of such other Baptist Conventions as may find it possible to attend. 8. That a committee of arrangements for the first meeting shall be appointed at this meeting.

The committee of eight, with the addition of Mr. Joshua Levering, was continued as a committee of program and arrangements for the St. Louis meeting, and also to formulate a plan for permanent organization to be presented for adoption at St. Louis, these suggestions to be published in the denominational newspapers not later than April. Thanks were extended to the church for hospitality, and to the Home Mission Society calling the Conference. The closing moments were then spent in a devotional service, which most fittingly ended what all believe to be a meeting whose importance will be more fully realized in years to come than it can possibly be by those who participated in it. This report was prepared for the press, under the direction of the Conference, by Rev. H. B. Grose, W. C. Bitting, D. D., and Rev. C. H. Moss.

Fifth Sunday Meeting.

The 5th Sunday Meeting of the Chickasaw Association held with the Quitman Baptist Church Jan. 27-29 was not as well attended as it might have been but we had quite a good deal of sickness in the town.

The program was carried out, some of those present had to do like the hen on the eggs, they had to "spread themselves". Bro. Duncan, one of our stand-bys was providentially prevented from attending and we missed him.

Bro. E. W. Spencer was with us and we were much pleased with him. His sermon on Sunday was above the average.

Bro. Fall of Chicora attended but he was not well, come again Bro. Fall. Bro. Swayne the new pastor at Quitman and Union was there, though he has not moved down yet. We extend to him a hearty welcome.

On Saturday night "The drink problem and its resolution" was discussed and Dr. Hackett of Meridian made one of the finest speeches it has been my privilege to hear. If the contest for a local option election is forced on the good people of Hinds County by the liquorites, it would be a good idea for the friends of sobriety and good order to have him make it several times in the county.

There was two papers read, one by Mrs. J. M. Phillips of Shubuta and the other by Mrs. J. A. Hackett of Meridian on "What consecrated women can do in the way of church and denominational work" that is worthy of publication and as chairman of the Executive Committee I ask that they permit them to be published in THE BAPTIST in the Woman's Department of the paper.

We want to have another meeting in

April and at Union Church, 13 miles east of Enterprise and let it have some of the brethren from a distance attend. Why can't Bro. Bailey of THE BAPTIST, Bro. Carter from the Orphanage, Bro. Byrd our Sunday-school man be there it is a large Country church in a good neighborhood and they will turn out in force to hear you. Miss Ora Guice, the efficient music teacher, played the organ for us and added much to the meeting. Bro. and Sister McNeil entertained the writer and treated him so nicely he wants to go back there again.

W. H. PATTON.

Shubuta, Miss., Feb. 7, 1905.

College Tidings.

Our friends who have endowment notes with us have been sending in payments nicely of late. There are notes due yet for this year, however, which aggregate over \$3,000. We are making due allowance for the hard times and yet hoping that most of our friends will find it possible to take up their notes soon.

Bro. H. H. Ratcliff of Gloster made a cash subscription to endowment 4 years ago but gave no notes. He now sends another nice cash donation with the hope that the multitude of Baptists will do the same. Many others could do so but they have not been impressed with the importance of it. The endowment that we have was given by a small minority of our people. While the good friends who gave notes are paying them off from year to year why should not the multitude of Baptists in Mississippi who gave no notes have a part in the work yet. We are in a receiving mood, brother, and would gladly welcome you into the ranks.

The funds for Ministerial Education have kept up this year about as usual. I had hoped that many churches would increase their gifts and that there would be many new givers in order that we might pay part or all of the cost of the new cottages which we built last summer for married students. We can carry the debt but we would much prefer to pay it.

Don't forget our needs brethren, but at the same time be sure to remember that the college has more students than ever before, more endowment than ever before, more teachers than ever before, more extensive grounds and buildings than ever before, and that the situation from every standpoint is more hopeful than ever before. All this means that we ought gladly to rise up in our strength and make it possible for the institution to meet grandly its largely increased opportunities and responsibilities.

With an eye on the future I remain,

Yours truly,

W. T. LOWREY.

In His Hand.

David, like other people, had his troubles. Wearing a crown and being on a throne, does not shut out the evils that attend human life. It is a mistake to suppose the rich and renowned have no trials

and sorrows. They are troubled like others, and often more than those who consider themselves unfortunate. Trouble finds its way into every heart and life. Even the soul of Jesus—the sinless one—was "exceeding sorrowful, even unto death." If he, therefore, tasted the bitter cup, how can the sinful escape? Alas! instead of worldly riches and honor being bearers to trouble, they often become inlets. For aught we know, many a man now rich in worldly stores, covets the place and contentment of the days of his poverty. David must have been happier when he was tending his father's flock than when he came to the throne. At any rate, sorrows and vexations appears to multiply with increasing responsibilities.

David, however, was a man of God, and notwithstanding his many trials, he had a sure refuge for all the ills of life. God was his refuge, his defense, his present help in every time of need. The star of his hope seems to have shined brightest as the night of sorrow grew darkest. God was his God, and his times were in his hands. Being led by the great shepherd, he walked in green pastures, and rested by the side of still waters.

What comfort there is in realizing that our times are in the hands of our merciful, just and wise God. Such an experience is more precious than all the world's empty honors. Blessed legacy! that prevents despair amid life's reverses, and transforms the duties of each day into anthems of holy praise. Resting under this sweet spell of trust in Jehovah, temptations lose their power, trials are robbed of their stings, and obedience becomes the relished morsel of souls longing to do and suffer his will. "My times are in his hands. It is mine to reserve—mine to enjoy—it is heaven on earth. Yes; all the circumstances of life; sorrow, trials, health and sickness—wealth and poverty—the care of loved ones, and even death, are under this wise, just, merciful supervision. We may not be able to interpret this providential dealing every time, but as sure as God exists, He reigns over all, and out of all will come His glory in the good of those whose God He is. His unseen eye is watching, His unseen arm is open to the wail of every sorrowing heart. Under our trials, we might hear, if we had ears to hear. His voice out of the tempest: "It is I; be not afraid." "My grace is sufficient for thee."

Look up! Look up! disconsolate ones, our Father is at the helm of this old ship of earthly life; and, by and by He will wipe away all our tears, still all our griefs, and give us an abundant entrance into the City of God and this Christ. Our lives are in His hands.

S. W. SIBBLEY.

We have received circular of the Teacher's Training Course of Poplarville High School, and advise all who are interested in preparing for the examination to write Prof. Thames at once.

The Home.

Beater.

BY EDMUND RANCE COOPER.

There's only one motto you need
To succeed:

"Better."

The other man's winning? When you
Must do

Better.

From the baking of bread
To the breaking a head,
From the rhyming a ballad
To sliming a salad,
From mending of ditches
To spending of riches,
Follow the rule to the uttermost letter:
"Better!"

Of course you may say but few
Can do

Better.

And you're going to strive
So that all may thrive
Better.

And it's right you are
To follow the star,
Set in the heavens afar, afar,
But still with your eyes
On the skies
It is wise
To be riding a mule,
Or guiding a school,
Thatching a hovel,
Or hatching a novel,
Foretelling whether
Or selling shoe leather,
And remember you must
Be doing it just
A wee dust

Better.

—Booklover's Magazine.

One Boy's Chance.

A gentleman stopped suddenly before a sign which told him that messenger boys were to be had inside. He hesitated and then went in.

"How many boys have you now?" he asked.

"Six," was the reply; "its due today."

"Boys," said the gentleman, "being them scrutinizingly, 'I suppose you know there is to be an exhibition of trained dogs tonight?'"

The faces of the boys showed that they were perfectly aware of that fact, and that they might even give him some points in regard to it.

"Well, I'm looking for a boy to take a blind man to see it."

A titter was the first response; then followed a variety of expressions as: "What could a blind man see?" and, "You can't guy us that way."

"I'm not jesting; I'm in earnest," said Mr. Davis, and then, looking at one of the boys who had said nothing, he asked: "Well, what do you think of it?"

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"I think I could do it," was the reply.
"How do you propose to make him see it?"

"Through my eyes, sir. That's the only way he could see it."

"You're the boy I'm after," said Mr. Davis, and he arranged for him to meet the blind man.

The exhibition was in a large theater and the blind man and his guide had a box all to themselves, where they would disturb no one; but Mr. Davis from his seat in the audience knew that the boy was telling what went on so that the blind man could understand. Indeed, no one applauded more heartily than the blind man himself.

The following day Mr. Davis again appeared among the messenger boys, and after a few words with the manager, said:

"Boys, there was offered every one of you yesterday a chance for lifting yourselves up in the world, but only one of you grasped it. My friend, the blind man, has felt for some time that he might get much pleasure out of life if he could find some young eyes to do his seeing for him, with an owner who could report intelligently. My friend is delighted with the experiment. He says he is sure that he hit upon the boy in town, who will suit him, and has offered him a good position with a fine salary. Messenger boys are easy to get; but a boy who can make the blind see is at a premium. You see that boy, though he did not know it, was on the watch for a good opportunity, and when it came he knew how to manage it."—Selected.

He Needed a "Manager."

Mrs. Benton had been away for a much needed vacation, and "Aunt Jayne," her husband's sister, had kept house for her. When she came home the house looked bright and shining, but Jane seemed a good deal depressed. The two women sat down together the next morning, after Mr. Benton had gone to his office, and took account of stock.

"I don't believe you've had a very good time, after all," said Mrs. Benton, looking at her sister-in-law keenly, after they had discussed the larder.

"Oh, yes," was the answer. "Only I feel sort of depressed, I've made so many mistakes."

"How did you know they were mistakes?" enquired Mrs. Benton. "Did Henry tell you?"

"Well, yes, I suppose so. He did say his wife was the only good manager he knew. That was after I had bought some canned soups, and had to send them back because they were the wrong kind."

"What made you tell him they were the wrong kind? Why don't you serve them piping hot and say nothing?"

"Why, I don't know! Anyway, I found out that you never'd think of such a thing as buying a canned soup."

"What else did you do wrong?" inquired Mrs. Benton, dryly.

"I used the table butter for cooking."

Henry said that was frightfully extravagant, and in all your life you'd never been guilty of such a thing. Those are only two mistakes, but there were lots of others. No, Cynthia, I'm not a good manager."

"Well, I am," said Mrs. Benton, firmly, "and hereafter you take pattern by me. I haven't had a stock kettle for years. I always buy canned soups, and I talk over the neighborhood news while Henry eats them blissfully. I have never had an ounce of cooking butter in my house. I agree with the person who said there is but one appropriate place for cooking butter, and that is on the axles of wheels. But I never discuss those subjects with Henry. My dear, why should I? He is quite right. I'm a good manager; but what's the use of managing if I can't manage Henry?"

Leaders Needed.

In all branches of our church work leaders are needed. They are needed in the ministry; hence the call for training. While a college course is not indispensable, is a very great help. Some kind of an education is demanded by the times; if the preacher would reach the people, for they are being educated. The pastor must be able to lead his flock; sheep cannot be driven—so he should know each by name, when knowing his voice, "they will follow him."

Likewise it may be said of the deacons; for they are first to be "proved," and be ensamples. They are to serve the church; not simply pass the bread and wine at the Lord's Supper. In every "good word and work," they should be leaders. Directors are not a gospel order; but belong to corporations. It is a mistake to suppose the Sunday-school Superintendent simply a director; if he is not a leader, he is a failure; so of the teacher to some degree.

Our colleges are not making preachers, their work is to train them; to prepare them as leaders. God calls his servants for service; to do His work; not to talk only. The Mohammedans have no seats in their temples; Christian denominations sometimes make their houses of worship too comfortable; so that many go thither and become "hearers only," instead of "doers of the Word." We still fail fully to realize the import of the gospel "go."

Another thing we fail to realize, that the Sunday-school is a department of the Church work, and it should appoint its best leaders as Superintendent. The pastor should be the Bishop and give his earnest and prayerful attention to training the teacher. Pastors are to instruct from the pulpit, and to lead largely when out of it, by word, example and visitation. When these are neglected and the churches have no Sunday-schools, there is better solid growth.

L. A. DUNCAN.

FREE TUITION for ALL in that MOST EXCELLENT institution, Harris' Business College, Jackson, Miss.

1905.

A Sermon.

(Preached by Homer H. Webb to Union Baptist Church, Franklin county, and by request of the church sent for publication to THE BAPTIST.)

Text: Matt. 28:19—"Go ye therefore, and make disciples of all the nations."

Theme: Your mission as a church.

This is an age of development. Amid the lightening speed of the twentieth century the people are not forgetting to keep their minds abreast with the times. This fact can be demonstrated by a casual view of the number of periodicals and books published each year, and it fills my heart to overflowing to recognize the fact that there are more Bibles published each year than any other book. This proves to me very clearly that we are trying to develop the spiritual man along with the physical. Not only are these Bibles sold, but that they are read more to day than ever before in the history of christianity, is proven beyond the shadow of a doubt by the wonderful development in Christian graces. Never in the history of the world did we have a more loyal set of men in the pulpits and pews—we only have to look at the work done to day to see this. "By their fruits ye shall know them." Lift up your eyes and look over the field white already to harvest and see how the laborers have increased and are increasing as the years are going by. This requires means and our people are opening their eyes to the most beautiful part of the Bible, "Go." While we can not all go to the chilly breezes of Greenland or to far off Japan in person, there is not a one, I care not how rich or poor, but what can go in the personage of another. There is a new year upon us, therefore greater responsibilities. At the beginning of this new year, you have a new pastor and the pastor has a new people. For this new union, to attain the greatest good for the Master this year, you must study each others nature, magnify each others virtues and assist each other in overcoming your weaknesses, thereby helping each other to push on and upward toward the prize of the high calling which is in Christ Jesus. What does Union propose to do this year for the Master? Will you be willing to stop where you did last year? It seems to me that I can hear that still small voice speaking through you in a tone unmistakable, "No!" by the grace of God we will do more this year to advance the kingdom of our Lord than ever before. If this is not your desire this morning, you are not as loyal as you should be to the cross of Christ.

In the past history of your church you have laid the foundation firm, but what do you propose to do about the structure? As I look into your faces, beaming with zealous love for a lost world, and hearts that are loyal to the calls of Christ, I will utter this prediction, that the structure will receive due attention at your hands.

Why did ye send for me, was the question Peter put to Cornelius, and I want to ask Union this question this morning. For

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what intent did you send for Bro. Farr? As soon as Peter asked Cornelius this question he replied that the Lord had commanded him to send for him. Then Peter told Cornelius about the Lord appearing to him in a dream to impress on him that he should go. The result of this was a family conversion. We readily see that God directed the sender and the one sent for, and as a result both were blessed. I firmly believe that God impressed you to send for Bro. Farr and impressed him to come to you. He is coming without gainsaying, therefore for what intent did ye send for him? If it was to preach beautiful sermons and to cover sin with pleasing words to the ear, I believe you have sent for the wrong man. He will preach against sin and vice and tell you of your duty to your Maker, come what may. Sin, I care not how small, or its nature, is an abomination in God's sight, and should be to us who are made in his image and redeemed by the blood of his Son, but instead it is a sweet savor to every part of the flesh. God hates sin and has proven it by the penalty resting on each one committing sin—death, eternal death. But notwithstanding he hates and will punish each one committing sin, yet he loves those committing sin. "For God so loved the world that he gave his only begotten Son." This gift to sinners proves to us that notwithstanding we are his enemies he gave us a priceless gift in order that we might be reconciled to him. "Whosoever believes in him shall be saved."

Now, as an organized church, marching under the blood-stained banner of the cross of Christ, let us realize the full force of the first words spoken to Peter by Cornelius: "God is no respecter of persons." That is, his laws and mandates rest on all alike, the rich and the poor, the learned and unlearned, the civilized and uncivilized. Every one stands before him condemned and he offers to all Christ, the just one, as a substitute. Now, our mission as a church is to tell the world that sin has brought death, and God's love has brought reconciliation to all who will accept the sacrifice. If we carry out his command as we should, we must organize our forces in order that we may do the most good for our church at home, for those in the vicinity of this church. Yes, there are those near and dear to us by the ties of friendship and blood that we must try to rescue by teaching them in word and precept that there is something in the religion of our Lord.

Then our love for the lost must go beyond our neighborhood and county into every destitute place of the state, knowing nothing of his love, carrying nothing for God.

Yes, it must go beyond our state until it girdles the world. Think oh man of God, of your experience as a Christian and what Christ has been to you, then lift up your eyes and look at the millions that know not our God; nothing of his love, peace and joy. I want to repeat that our mission is to carry them the Gospel. It is not only a duty but a glorious privilege to

be a coworker with God.

In the next place, I wish to call your attention to the fact that to be a strictly true church in the world-wide work assigned us, we must consecrate our time and means to God. If you do anything in this neighborhood for Christ, you must give time to the services of this church and a portion of your money to defray the expenses of this church. Then too, you must send the Gospel to those who know not of it. These things you will do if you have confidence in the captain of your salvation. He has placed these things on us as our duty and has promised to reward us abundantly, if we obey. By helping others we help ourselves. To illustrate, there was a ship wrecked near the shore one stormy day and a young man full of sympathy, went to their rescue and brought back a drowning man to the shore, then went back for another. When he returned with the second he was exhausted, and after resting a moment he started for the third. His mother pleaded with him not to go, finally telling him about his only brother being lost at sea, and "I fear," said she, "that the sea will be your grave too if you go." But on the young man went to the wreck. When he returned to the shore his mother found the rescued man to be her supposed dead son.

So it should be with us; looking at the angry sea and seeing so many wrecked by the waves of sin, should go to their rescue and may be we will return with a perishing loved one. We must not forget the fact that our strength comes from God. Our arms are too short, our minds too weak, our eyes too dim to fight the Christian battle alone. Christ said, "Lo, I'll be with you always, even to the end of the world." So if we would have him with us and strengthen us and guide our footsteps, he is at our service. Let us ever be willing to be led by him and say,

"I'll go where you want me to go, dear Lord,

Over mountain, or plane, or sea;
I'll say what you want me to say, dear Lord,

I'll be what you want me to be."

If this is your purpose as a Christian your path will not be strewn with the choicest of flowers; all of life will not be sunshine. There are rough places in every Christian's life and dark clouds of bereavement and disappointment are constantly crossing the sky of hope. When these dark clouds come, for come they will, trust more implicitly in Jehovah and after awhile rays of his divine love will burst in on you and dispel the cloud, and life will seem brighter than before the cloud came. There was once a godly woman whose husband was a drunkard and they had only one child. It became dangerously ill. She plead with God to spare its life, but he took it from her. How dark this cloud was over her life. Again and again she asked why God had treated her thus, but ere long, at this new-made grave the drunken husband gave God his heart and life

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J. BAILEY, EDITOR AND MANAGER.

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Editorial.

General Baptist Convention.

A Conference was held in New York City on January 25 to consider whether such an organization is desirable and practicable. The meeting was composed of about seventy brethren from nineteen States. Four southern States were represented—Georgia, Kentucky, Mississippi and Texas. President Lowrey of Mississippi College was present and Secretary of the most important committee of the Conference. There were many prominent Baptist leaders in the meeting. The spirit seems to have been very fine. The Conference held two morning sessions, and one afternoon session. A carefully selected committee of seven had a night session and reported a plan of organization to the last session of the conference which with some slight modifications was adopted. It is proposed to have a convention of the Baptists of North America to meet once in three years; to be composed of messengers chosen by churches, associations and State Conventions; to interfere in no way with existing denominational agencies; to work for mutual sympathy and helpfulness among Baptists of America.

The first meeting of this General Convention is to be held in St. Louis on Tuesday evening May 16, and Wednesday morning and afternoon following. Every church is invited to send one or more representatives, and all the messengers to the Southern Baptist Convention will be invited to seats. It is to be hoped that many of the brethren who attend the Southern Convention at Kansas City will arrange to return by St. Louis and attend the first meeting of the General Conven-

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tion. The Northern Baptists will hold the anniversaries of their societies in St. Louis, beginning Wednesday evening May 17. It would good if many of our brethren would remain and attend these also.

It seems to us that this General Convention will do good. It will help the Baptists North and South to know each other. It will help each section to know and overcome the difficulties of the other section. By each coming to know the methods and successes of the other, it can strengthen its own organizations and its own methods. We believe the brethren who started this movement were sincerely desirous of advancing the cause of Christ, and had no sinister motive of any kind, and we also believe the results of the new organization will demonstrate their wisdom. God bless our Baptist brethren, North, South, East and West. Let us meet together in triennial conventions for more intimate acquaintance, and counsel ceremony the kingdom of him whose we are and whom we serve.

Roots and Fruits.

There is a great movement in many of our towns towards municipal righteousness. The city councils have closed Sunday saloons and ordered crap and other gambling devices out of business. This is worthy of all commendation. Parents, mothers, especially, express their appreciation of these efforts to protect their boys from these ruinous vampires.

But the reformation should go further and deeper. The axe should be laid at the root of the corrupt tree, and not merely hung on some of its limbs. The fruit appears on the limbs, but it grows out of the roots. A sweet fountain does not send forth bitter waters. The saloon and the parlor of the green cloth are not the main factors of drunkards and gamblers. They receive gladly those who have been trained elsewhere, and hurry them forward in the same line. It is difficult, to except to one wilfully blind, to see the difference between pooling money and gambling for it in places set apart for that purpose, and contributing money towards a prize and playing for it in the parlor at the club meeting. Now, candidly, where is the difference?

It seems like a mockery of God and an insult to men for mothers and daughters to train sons and brothers, and sons of neighbors, at their own homes in company with participating young ladies in vices, and then pray the city officials to save them from those vices. The root of the tree should be cut. A father and pastor, who loves the young, pleads. Will not Christian parents give heed?

Ostentatious piety or goodness lacks but little of being a fatuity. The shadows of the ancients which healed the sick were such, it is said, as fell behind them and were not seen of themselves at all. That goodness which is aware of itself has already lost its charm and power, and sure it is that kindnesses offered or done seemingly

unconsciously mean and effect the most, and unquestionably are most appreciated.

T. B. Merwin, of Chicago, an intimate friend of Abraham Lincoln, says that he was a prohibitionist. On the morning before his assassination, "the martyred president, said to him, "after reconstruction the next great question will be the overthrow of the liquor traffic." He represents Mr. Lincoln as saying in an address delivered in 1854, according to Baptist Reflector—

This legalized liquor traffic, as carried on in the saloons and grogshops, is the tragedy of civilization. Good citizenship demands and requires that what is right shall not only be made known, but be made prevalent; that what is evil should not only be detected and defeated, but destroyed. The saloon has proved itself to be the greatest foe, the most blighting curse of our modern civilization, and this is the reason why I am a practical prohibitionist. We must not be satisfied until the public sentiment of this State and the individual conscience shall be instructed to look upon the saloon keeper and the liquor seller, with all the license earth can give him, as simply and only a privileged malefactor—a criminal."

The utterances of two living Americans attract universal attention. The people hear them, not only because of official position once held and now filled, but also because of character and ability. When Ex-President Cleveland and President Roosevelt speak the nations listen. It means much to our civilization and religion that these men speak and live in the interest of Christianity. Let parents remember and impress this fact upon their children rather than magnify a few things which they do not approve in these men. In his speech at the fifteenth anniversary of the Philadelphia Y. M. C. A., Ex-President Cleveland cited the striking growth of that practical service in the world "as one of the most encouraging proofs that while we are adding much to our wealth and strengthening our position financially, we are none the less an idealistic and religious people". On the last Lord's day in January, President Cleveland occupied a Lutheran pulpit in Washington and urged his brethren "to meet the tides of immigrants with Lutheran preferences in matters of religions needs, well as their economic wants, are met," and closed his exhortation in these words.

"It is an important thing for the people of this nation to remember their rights; but it is an even more important thing for them to remember their duties. In the last analysis the work of statesmen and soldiers, the work of the public man, shall go for nothing if it is based on the spirit of Christianity working in the millions of homes through this country, so that there may be that social, that spiritual, that moral foundation without which no country can ever rise to permanent greatness.

1905.

MISCELLANEA.

It is said that among European sovereigns the Sultan of Turkey and the Queen of the Netherlands are the only total abstainers from intoxicating drinks.

On the 5th Lord's day in January J. A. Bell was ordained by Blue Mountain Church to the ministry of the gospel. He will become pastor at Holly Springs.

Instead of a gem or even a flower, we would cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels must give.—Geo. McDonald.

Dr. Savage, of Southwestern Baptist University, Jackson, Tenn., rejoices that has again honored the J. R. Graves Society in calling two of its members to missionary work. M. E. Dodd will go to Mexico and W. C. Sale to Oregon.

J. B. Gambrell says, there are about 250,000 Baptists in Texas, and estimates that there were between 30,000 and 40,000 additions to the church is last year, about 12,000 of whom came in under the labors of missionaries.

W. E. Farr will leave his work in Warren and Hinds Counties and enter the pastorate of Roxie and two other churches near by on 1 March. Not long since he preached to the State-prisoners on Oakly farm, and there were 16 professions of faith in Christ.

Burr, of Greenwood, is a wise and industrious pastor. Alternating with the Superintendent, he gives instruction to a Sunday-school Normal Class of an average attendance of twelve every Lord's day immediately after the morning service. Much interest is manifested in this work of teaching and training teachers.

In God "we live and move and have our being." Without him we could not live. But he does not "live and move and have his being" in us, so that without us he could not live. He is the immanent or indwelling God, but he is also transcendent. Being Creator, he is before and above all created things and persons.

Men who are earnestly and sincerely praying for the salvation of others need not be greatly concerned about their own spiritual state. It is because their own hearts are right in the sight of God that they are anxious regarding the spiritual condition of the unsaved. In forgetting themselves they grow more and more into the likeness of their Savior.—Examiner.

Dr. J. W. Warder of Louisville, Ky., departed to God Feb. 3, in the 79 year of his age. He was a graduate from Georgetown College and a student of Newton Theological Institution. He was pastor in Kentucky, Kansas and Missouri, but his

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greatest work probably was done during his twenty years' Secretaryship of the Kentucky State Mission Board. He had been a trustee of the Seminary for many years. A good man faithful and tireless worker, he was ready for the Master's call.

In a speech which we heard not long ago a certain bright lawyer remarked that he was a church member, but not a very consistent one. "I am," he said, "like the Pharisee; I place my hand upon my breast and cry out, 'God have mercy upon me a sinner.' When the large audience laughed immoderately he saw that he had made a mistake, was confused, attempted to correct himself and said, "I meant, of course, the Samaritan. It was a good while before the laugh which followed subsided sufficiently for him to proceed.—Baptist and Reflector.

If other brethren would do as Beasley, Byrd, Cohron, Compton, Grace, Hemby, Lipsey, Pugh and Williams did for The Baptist of Feb. 9, and if they would do it more frequently—write short carefully thought-out articles on live practical subjects for the paper—it would be more interesting and helpful. Our newer brethren, among them Borum, Kimbrough, Mahoney, Stubblefield, Smoot and Tull brothers, should join in this good work. Our people long for the fruit of rarest flavor of our older brethren, who know from experience—Fancher, Hackett, Lomax, Pettigrew, Vanlandingham and others.

Bishop Daniel Connelly says that the Mormons who have testified honestly as to practices in the Mormon Church are traitors. To what? The Church or the State? That is the nub of the whole issue which Congress is investigating. What the people of the country at large want is a relegation of the ecclesiastical institution in Utah and adjacent states to its place of subordination to the Nation and the State in matters affecting ethics and politics; and until that lesson is taught in some drastic way, there will be no end of the conduct—Congregationalist.

Louisville.

Last Wednesday was missionary day, as is the first day in each year in each month at the Seminary. We had with us that most unique character Lem G. Broughton of Atlanta, Ga., one wonders on first sight, where the man's great strength lies, but before he has proceeded far, the Spirit comes so prominently to the front that you are not long left to wonder. He says that he dared to preach Jesus Christ as the only Savior of sinners in a fashionable city church in Boston on Sunday morning at 11 O'clock service. His coming has been the occasion of great rejoicing with all that heard him and in the accomplishment of great good and especially so in view of the on coming revival, which is to begin in this city, February 12. All evangelical denominations

in the city are marshalling their forces for an awful conflict with sin and Satan. Cottage-prayer-meetings are being held in hundreds of homes. I never saw people so buoyant and hopeful, it seems to have already come as a revelation, that Louisville is to be taken for Jesus Christ, at least this is the hope that you hear expressed on every hand. Meetings are to be held in several churches but Walnut St. Baptist Church is to be headquarters for the whole city. The Seminary students will take an active part in the house to house campaign, which is to be one of the leading features of the meeting. It was announced on missionary day that forty of the present class had volunteered for the foreign work. It was the time for the faculty and students to make their annual contribution to foreign missions. Have not heard how much was raised but it goes without saying that it will be no mean showing. Dr. Robinson will sail for the east after the first of March and will be absent the rest of the session.

W. H. BOONE.

(Continued from page 7.)

and the dark cloud that had been hovering over her was dispelled and she praised God for all he had done. God's ways are not our ways and his thoughts are not our thoughts. His ways are past finding out. But we can rest assured that the changes in life that he brings are for our good. "For all things work together for good to them that love the Lord." This passage has helped me over more rough places in life than any other. Therefore, take new courage and begin this year with a greater determination to accomplish more for the Lord than ever before. I shall not feel satisfied at the close of the year unless I hear that you have made advancement. How much did you give to the support of the Lord's cause last year? How much personal work did you do? How many times did you attend prayermeeting, Sunday school and preaching? Can you make any improvement along these lines? If so do it for your sake and the world's.

I am leaving you not because I want to go or because I think you want me to leave, but I go for no other purpose than the Lord has opened a door for me in Louisiana and has said to me "go." For two years and one month I have preached Jesus and him crucified as the only hope of eternity, and a consecrated life as the only one well pleasing to God. In leaving you, I know that I am leaving a host of friends whose prayers will be an incentive to attempt nobler things for God in the future. I want to say to the one hundred and fifty baptized during these two years, live close to God and your lives will tell for time and eternity. These months of labor with you have been pleasant, and I assure you that they will ever remain bright pictures on memories wall. Now, life is today, not tomorrow, therefore do good unto all men, because bye and bye the summons will come and each one will be called into the presence of God for better or for worse. How will it be with you, dear hearer? Norwood, La.

They Give Medicine Away.

The Pape Medicine Co.,—E. 4th St. Cincinnati, Ohio, are sending absolute free, a complete and thorough test treatment of their three new remedies, that instantly relieve and quickly cure all forms of kidney and bladder troubles, rheumatism and all other ionic diseases. There is no sufferer in the whole world who can afford to leave these remedies untried. Just write and tell them where to send the treatment and it will come to you without one cent of expense whatever. Read their splendid offer on page 14 of this paper.

L. Q. C. LAMAR.

His Life, Times and Speeches.

By Edward Mayes, LL. D.

The most suggestive and instructive biography published of a Southern statesman of the reconstruction period. In this particular juncture of Southern affairs no Southern man should fail to read it.

The late Senator Walthall says of it that it is "an accurate history of the times in which he lived, prepared with great care and set forth in most attractive style." Price \$3.00.

F. M. CARLOSS, Agent, Magnolia, Miss.

Strawberry Plants.

Can be set successfully in this climate from the time summer heat is out of the ground in the fall till middle of April. So the ground is not frozen.

I can supply plants of the following varieties: Excelsior, Mitchell's Early, Hoffman, Lady Thompson, Klondike and Gaudy.

Price \$1.00 per 100, \$2.00 per 1,000, \$4.00 per 1,000 in 5,000 lots.

Orders with cash filled promptly and safe arrival guaranteed.

R. I. ALLEN

Winona, Miss.

CLINTON!

Large Back Hotel to RENT.

Fifteen rooms. Newly renovated throughout. Conveniently located. Electric lights and water-works. Terms low to the right person.

Apply to

P. STOVALL, Clinton, Ind. County, Miss.



You don't know what you are missing when you fail to try

Magic White Soap.

It is unequalled in laundry on woolens makes them soft and sweet. Office 426 Giro Street, NEW ORLEANS, LA.

BAPTISMAL PANTS.

STANDARD QUALITY at FACTORY PRICES.

Write to THE BAPTIST,

JACKSON, MISS.

Keifer Pear Trees.

Magnum Bonum Apple.

The Pear and Apple that bear every year. The fruit always sells high. First-class trees at half price to reduce surplus. Write for surplus bargain list.

John A. Young, Greensboro, N. C.

Salesmen

Wanted, Local and General, in every county in the United States. Apply to KNOXVILLE NURSERY CO., Knoxville, Tenn.

The Best Place to Buy

Fine singing Canaries, talking Parrots, Goldfish, Cages, Aquariums, etc., is

Louis Ruhe's Bird Store.

(Largest and oldest in the South.) 319 Chartres St., New Orleans, La. Write for prices.

Wanted Agents.

To represent our nurseries. We want a number of reliable, industrious men to handle our stock, either on commission or salary. Previous experience not necessary.

Write for particulars at once to W. T. Hood & Co., Old Dominion Nurseries, Richmond, Va. Mention this paper.

FREE

To introduce my great Antiseptic Merform Medication and to prove beyond doubt that it will cure consumption, bronchitis, asthma, catarrh and weak lungs, I will for a short time give One Month's Treatment Free, including Inspiration and all medicines complete, exactly as shown in illustration.



One Month's Treatment Free.

Do not delay, but write at once, and tell me the nature of your lung, throat or chest trouble, and how long the disease has had a hold on you. The Month's Free Course is intended to prove the genuine merits of the cure, and costs nothing to afflicted ones, who enter upon a course of treatment.

I will keep in close touch with my patients during the progress of the treatment and will make no charge whatever for my professional services, consultation and all correspondence. Address Dr. Marshall Beatty, Specialist, 343 West Ninth Street, Cincinnati, Ohio.

LADIES

Interested in easily raising church money? Write to PETER NEAT-RICHARDSON Co., Wholesale Drugists, Louisville, Ky. We want the advertisement. Write us.

Gulf & Ship Island R. R. Co.

Parlor Cars between Jackson and Gulfport on trains 3 and 4.

Two trains daily each way between Jackson and Gulfport, Miss. Three trains daily each way between Hattiesburg and Gulfport.

No. 5. Lv. Jackson..... 4:30 a. m.
Lv. Hattiesburg..... 8:10 a. m.
Ar. Gulfport..... 11:00 a. m.

Daily except Sunday.

Ar. Laurel..... 2:15 p. m.
Ar. Columbia..... 11:30 a. m.
Ar. Silver Creek..... 11:50 a. m.

No. 4. Lv. Gulfport..... 7:20 a. m.
Lv. Hattiesburg..... 10:35 a. m.
Ar. Jackson..... 2:00 p. m.

Daily except Sunday.

Ar. Columbia..... 11:30 a. m.
Ar. Laurel..... 2:15 p. m.
Ar. Silver Creek..... 7:05 p. m.

No. 3. Lv. Jackson..... 3:35 p. m.
Lv. Hattiesburg..... 7:10 p. m.
Ar. Gulfport..... 10:00 p. m.

Daily except Sunday.

Ar. Laurel..... 7:45 p. m.
Ar. Columbia..... 7:05 p. m.
Ar. Silver Creek..... 7:05 p. m.

No. 6. Lv. Gulfport..... 3:45 p. m.
Lv. Hattiesburg..... 7:00 p. m.
Ar. Jackson..... 10:20 p. m.

Daily.

Ar. Columbia..... 7:45 p. m.
Ar. Laurel..... 7:05 p. m.
Ar. Silver Creek..... 7:05 p. m.

Fast trains Nos 1 and 2 will stop at regular schedule points north of Hattiesburg, but will not stop at any point south of Hattiesburg except Maxie.

At Jackson—Close connections made with Illinois Central trains, Yazoo & Mississippi Valley trains and Alabama & Vicksburg trains, for Memphis, St. Louis, Chicago and Cincinnati, and all other northern and north-eastern points.

At Hattiesburg—Connections made with New Orleans & Northeastern trains, Mississippi Central (P. & L. R.) trains, and Mobile, Jackson & Kansas City trains.

At Gulfport—Connections made with Louisville & Nashville trains.

For further information apply or write to S. D. BOYLSTON,

Gen'l Pass. Ag't. Gulfport, Miss.

Effective November 13, 1904.

Dear Sir: Please ask your WIFE, DAUGHTER or SISTER to Read MY FREE Offer. Wise Words to Sufferers. From a Woman of Notre Dame, Ind.



I will mail, free of any charge, this Home Treatment with full instructions and history of my own case to any lady suffering with female trouble. You can cure yourself at home without the aid of any physician. It will cost you nothing to give the treatment a trial, and if you decide to continue it will only cost you about 12 cents a week. It will not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it—This is all I ask. It cures all, young or old.

If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhoea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address MRS. M. SUMMERS for the Free Treatment and Full Information. Thousands besides myself have cured themselves with it. I send it in plain wrappers.

TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in young ladies. It will save you anxiety and expense and save your daughter the humiliation of explaining her troubles to others. Pluniness and health always result from its use.

Wherever you live I can refer you to well known ladies of your own State of county who know and will gladly tell any sufferer that this Home Treatment really cures all diseased conditions of our delicate female organism, thoroughly strengthens relaxed muscles and ligaments which cause displacement, and makes women well. Write today, as this offer may not be made again.

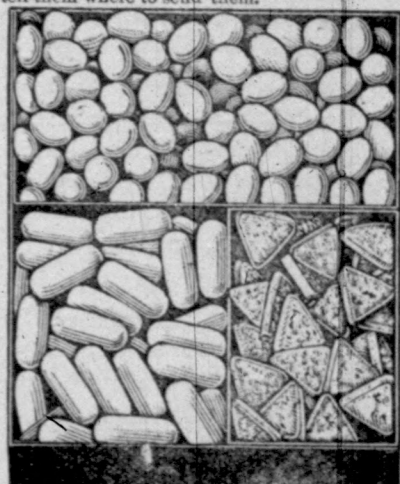
Mrs. M. Summers, Box 232, Notre Dame, Ind.

A New Cure For The Kidneys,

BLADDER, RHEUMATISM, Bright's Disease, Dropsy, Gravel, Backache, General Weakness, Nervous, Urinary, Liver and Stomach Troubles.

3 Remedies Free.

The Pape Medicine Co. will send by prepaid mail, to any sufferer, whether man or woman, a complete test course of their three new remedies that relieve and cure all forms of Kidney, Bladder, Urinary Diseases, Rheumatism and their complications. No money is wanted—just write and tell them where to send them.



What The Free Package Contains.

One large course of Formula A—Reconstructs the broken-up tissue, cleanses all the pores, builds up and strengthens the weak and feeble kidneys, re-establishing complete, natural, healthy function.

One large course of Formula B—Strains out of the blood and system uric acid and other kidney poisons, the cause of Rheumatism. Urine is neutralized. Mucous, catarrhal accumulation passes off and out. The bladder is healed, inflammation and irritation subside. Retention, frequency (especially at night), painful and all urinary difficulties are permanently overcome. Gravel and granular deposits are dissolved, the urinary passages are restored to a healthy condition.

And a large course of Formula C—To immediately arrest the undermining consequent upon Kidney Diseases. Regulates the liver, stomach and digestion, relieves constipated bowels, purifies the blood, nourishes tissue, bone, muscle and spine. Aches and pains are readily relieved. Is unailing in toning the general system. Infuses life and vigor into every vital organ and strength all over the entire body. This is as exhaustive, thorough and complete treatment as was ever formulated for the cure of these destructive diseases. There is not one sufferer in the whole world who can afford to leave these remedies untried. Write to the PAPE MEDICINE CO., 8 E. 4th St., Cincinnati, O., telling where to send them, and the complete test course of each of the Formula A, B and C, will be forwarded by prepaid mail without one cent of expense to you.

WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Program—February, 1905.

Programs are suggestive. The introduction of other features, selection of additional hymns, subjects of prayer, etc., are left with the society.

Subject: The Sunday-school Board.

Every child born into the world is a fresh and radiant possibility.

1. Bible Selections: "Youthful consecration," Eccles. 12:1; 1 Sam. 1:24-28; II Chron. 34:7; Luke 2:46-52.

2. Seed thought: "The church which neglects her young people proves herself improvident and must neither wonder nor complain if heaven leaves her nothing to nurse but desolation." Through its publications, especially "Kind Words" and the B. Y. P. U. Quarterly, the Sunday-school Board aims to extend help in development of our young people. Its special missionary work is Bible distribution.

3. Chain of Prayer: For the young people of the local church and others; for the work of the Sunday-school Board.

4. Sharp Shooting: Twelve items on work of the Sunday-school Board, one following another in rapid succession. (See February "Home Field.")

5. Leaflet: "A Missionary Force" by Dr. J. M. Frost.

6. Open Parliament: On S. S. B.

7. Business: Collection, etc.

8. Discussion of Plans for enlisting the young people of the local church in missionary work. The Home and Foreign Boards recommend that they be interested in School Work. For information about Mountain Schools, those in Cuba and on the Foreign Fields, apply to the State Officers or to Cor. Sec., W. M. U., 233 N. Howard Street, Baltimore, Md.

9. Leaflet: "Cripple Town," by Mrs. Walter Searle.

10. Close with reading of Psalm 145.

Suggestions to Sunbeam Leaders.

Two things are needful to make a Sunbeam Society succeed. The leader must love the Christ and she must love the children. Any consecrated woman who will give as much time and thought to the subject as the average girl devotes to selecting a pattern for a new garment, can find plenty of items to interest and instruct her Band. So much is written about mis-

sions, and to those countries to which missionaries are sent, that one only needs to read the daily and weekly and monthly periodicals, and to cull items from a few books, in order to keep on hand a fresh supply of interesting facts for each meeting. It is well to keep a box of clippings. Envelopes marked with the topic for each month, and filled with clippings bearing on the subject, are a convenient help. Besides the leaflets provided by Mrs. Williams, the periodicals of the Southern Baptist Publication Society contain fine articles on the monthly topics. "Kind Words" has the very best aids for the Sunbeams.

It is important to rule the children down by rigid parliamentary law to the subject under discussion, else some might desire to "show off" by reading a "pretty piece." Children enjoy facts. Any items about child-life in pagan countries will enlist their sympathy and enkindle their zeal into the marvelous light of the gospel.

Children delight to hold office. It is surprising what a fine president, secretary, and treasurer may be found in every Band. A tactful leader, while really controlling the entire proceedings, will make it appear that the little ones are doing it all themselves.

Truly "the quality of mercy is twice blessed" in a Sunbeam Society. The pennies go to the heathen, but the pure gold of consecrated service is put out at interest for the benefit of the future church.—(Mrs.) Josephine Knight, Richmond, Va.

Oyo, Lagos, West Africa,
July, 26th, 1904.

MY DEAR MISS ARMSTRONG:

Your kind letter of greeting came to hand a few days ago, and I feel very grateful that there are such kind loving hearts in America that think of us in Foreign lands and work and pray for us too. We need your prayers and sympathy, for there are many things to depress and discourage us, and were it not for the earnest prayers of God's people I am afraid we should be more cast down. As it is, we know that prayers are ascending to God on our behalf and are answered too, for sometimes we are upheld in a most wonderful way, when trials and difficulties seem almost unsurmountable.

I know you kind people at home like to hear of our work,

and you may wonder why I have not written of my work here, but I do often feel it would not help to cheer you, and yet, our Father sees all, and knows I am doing what I can. My time has always been spent chiefly in teaching, if only one or two scholars. Now, we have about sixteen scholars in the school, and I am in the work every day.

I have one big girl to help me, who has a fair knowledge of English. I teach the girls out of school hours, besides sewing, washing, ironing and housework. This keeps me busy but we want them not only to be educated but useful when they leave us. In addition to this, I have had to make clothing for all, but now, the girls are beginning to sew very nicely and they will soon be able to help us in this. Then we have a meeting every Friday afternoon for women. We are not very many, but this does not prevent our having real good times together. Last week we had a specially good meeting, we realized the Spirit's presence with us. There was deep interest shown the whole time, and I believe good was done. If we could place God's Word in the hands of these people and they could read it for themselves, how much more they could learn of God's love and truth, but alas, none can read, and so we have to teach them as we should an infant class at home, and they seem as slow to grasp its meaning. Still we thank God and take courage for as many as are followers of Him who did so much for them. Oh, for an outpouring of God's Spirit amongst these heathen, that they might see the uselessness of serving idols, and turn with all their hearts to Him!

Our own two dear boys we left at school in England. We miss them, oh, so much, but we have the knowledge that they are well and happy. They write to us every week so we feel able to rest concerning them. God, our Father, who sees all His children's needs, will not fail them, and we trust Him.

I thank you for your gifts and prayers and the "Sweet peace" that comes to us from Christ our Lord.

We were delighted to see that the Board went to Convention free of debt, and the large amount contributed by the W. M. U. Send Missionaries to Africa, we need them and the people need them too. On our tour in February last, out of fourteen places we passed through only two had a Christian worker.

With sincere wishes and Christian love,

MADORA PINNOCK.

PICTURES AND MISSIONS.

In 1719 the young Count Zinzendorf was sent by his uncle on a tour of foreign travel to complete his education and wean him from his devotion to the service of God. It was a time of testing, but as the young nobleman stood before a famous painting of the crucified Redeemer, he resolved to serve God as never before. The power of pictures to plant a missionary purpose in the heart of a child has been shown in the lives of many great missionaries.

The wealth of pictures to be obtained today constitutes one of the best aids to the study of missions and affords great delight to children. Very pretty picture books can be made by making clippings from magazines and pasting them in an ordinary scrap book. Other pictures bearing on mission fields if mounted on heavy card board are worthy of a place in any home and will oftentimes influence interest in missions. The celebrated Duff of India traced his first desire to be a missionary, to pictures of idols shown him at the age of four, and Richardson of Madagascar, another missionary hero, was permanently influenced at seven, by a picture shown him by a teacher of the martyrdom native Christians.—Missionary Review.

You want to know how to get my lamp-chimneys.

(1) Your grocer sells them, if he is fit to be your grocer; may be he don't.

(2) If you'll write me, I'll send you my Index; that tells everything.

MACBETH, Pittsburgh.

Louisiana Teacher's Agency,
COVINGTON, LA.

PROVIDES Teachers FOR Schools
Write for terms.

GRAB THIS CHANCE TO GET A

Year's Subscription to The Baptist and a year's subscription to "Pictorial Review" (costs 15 cents a copy) and your choice of any 10 or 15 cent "Pictorial Review" Paper Pattern,

All for Only \$2.25.



"Pictorial Review"

Is a large family, fashion monthly magazine which sells for 15 cents per copy. Published in New York City, with branches in Paris, Berlin and London, it is the authority on fashions in this country. Home-dressmaking, millinery, embroidery, house-decoration, besides a wealth of good, substantial, readable stories, with occasional pages of the latest music, all go to make Pictorial Review the one Magazine that is anxiously looked for every month. Children's styles are given several pages. Paper patterns may be obtained of every style shown, a feature which all women appreciate.

Paper Pattern Free.

This offer includes your choice of any 10 or 15 cent Paper Pattern published by the "Pictorial Review" Company. These patterns are unequalled in style, correctness and ease with which any housekeeper can use them.

OUR GREAT OFFER.

The Baptist one year.....	\$2 00
"Pictorial Review" at its price (15 cents a copy), it costs on the news stands a year.....	1 80
Your choice of any 10 or 15 cent Paper Pattern.....	15
Total.....	\$3 95

All for Only : : : \$2.25.

This offer is limited, and we may be notified any day that we cannot accept any more subscriptions at this Great Bargain Price. But we will guarantee to accept all subscriptions which have already been mailed to us, up to the time we announce in our paper the withdrawal of this offer.

Send your subscription with \$2.25 direct to The Baptist, Jackson, Miss.

OUR CLUBBING OFFER.

Three Useful Papers for a Trifle More Than the Cost of One.

The Baptist one year.....	\$2 00
Woman's Home Companion one year.....	1 00
Pictorial Review.....	1 80
Total.....	\$4 80

We send you The Baptist and Woman's Home Companion one year for \$2.50; The Baptist and Pictorial Review one year \$2.25. All three for the very low price of \$2.75. Send us the money and name the combination, and we will do the balance. The proposition holds till July 1st, 1905.

THE BAPTIST, Jackson, Miss.



No. 1037. Misses Shirt Waist. Cut in sizes 14, 16 and 18 years. Requires size 14 years, 3 1/4 yards 27 inches wide; size 16 years, 3 1/2 yards 27 inches wide; size 18 years, 3 3/4 yards 27 inches wide. Price 15 cents.

Deaths.

(Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.)

Laura A. Hood.

The subject of this notice was born March 25th, 1866. She was joined by marriage to Bro. S. T. Hood Dec. 13th, 1882. Converted and united with the church August 1886. Died at the home, surrounded by loved ones, Feb. 4th, 1905, being near the end of the thirty-ninth year of her age. She leaves a grief-stricken and devoted husband and six loving children to mourn her loss. Sister Hood died a member of Ebenezer church, Marion County, and leaves undoubted evidence, not only in her death-bed words, but in the life she lived, that our loss is her gain.

T. J. M., Prentiss, Miss.

Mrs. Amanda E. Harrell.

Born April 6th, 1829, died Dec 11th, 1904. Sister Harrell was one of the original members of Hebron church, (Yazoo County) at its organization in 1849, and she continued a consistent and faithful member till death removed her. She was left a widow many years ago, and her quiet pious, devoted life has proved a blessing to her children and grand children who grew up under her care and influence. She was faithful and true to every trust and was called to her reward at a ripe old age, departing from loved ones here but reunited with many who had gone before.

W. W. COODY.

Too Late! Too Late!!

Stammerer, unless you come soon to see Dr. G. W. Randolph, that noted specialist of the voice who has cured so many stammerers in this city, you will be too late, for he leaves for Nashville, Tenn. by the 1st of March. We have published many letters from those who have been cured, besides leading papers all over the South speak in high praise of his wonderful cures of those who stammer.

We know Dr. Randolph personally. He is all right. Don't fail to see him, he is at the Commercial Hotel now. He cures many by mail who cannot come in person.

For Mardi Gras at New Orleans, the Queen and Crescent Route has authorized a rate of one fare plus 25 cents for the round trip. Tickets will be sold daily March 1st to 6th, and for trains arriving New Orleans before noon of March 7th, all tickets bearing limit to leave New Orleans March 11th, and with privilege of extension of limit to leave New Orleans March 25th, 1905, by deposit of tickets with Special Agent in New Orleans and on payment of fees of 50 cents.

For detailed information as to rates, schedules, etc., call on any agent of the Queen and Crescent, or address, Geo. H. Smith, General Passenger Agent, New Orleans, La.

What an Advance in Foreign Mission Means to a Church.

I am of the opinion that nothing will help a church more than an advance in Foreign Mission. God honors those who honor him. The supreme command is "Go ye into all the world and preach the Gospel to every creature;" and to this command there is joined the supreme promise, "Lo I am with you always even unto the end of the ages." God ordained the church for the supreme task of evangelizing the world, and when it fulfills the function for which it was commissioned then will God honor it. To save itself the church must save the world.

1. When a church throws itself into the world-wide movement of evangelization then there is given a wider outlook and a broader vision. What we need is to see visions and dream dreams. Paul saw a vision of Christ and ever after he was the willing servant of Christ. He saw a vision of a lost and dying world—a world which Christ died to save—and that moment he became debtor to all men.

I am sorry for the man who never sees Beyond the border of his own cypress trees.

His activities are as limited as his vision; his sympathies go no further than the horizon of his outlook. At the foot of the Lookout Mountain you can see the Tennessee River as it winds like a snake down through the valley, Chattanooga lies out before you, and the plains stretching away to the foot-hills are in full view, but when you get up on top of Lookout Mountain you can see into seven States.

Foreign Mission is the mount of activity in the kingdom of God. It is the supreme view point. Let us then climb to the top of this glorious mount and feel the throb and thrill of a world-movement.

2. A forward movement in Foreign Missions means an increase activity in every department of church work. It means growth all along the line. A church to attain the highest degree of efficiency should have both food and exercises. Yet this fact is so often totally ignored. Food of the best quality, served in the most appetizing manner, is provided in abundance, but rarely, if ever, is there exercise enough to make it digest well. For this reason many a church that might be large and

active is small and weak, and in a state of lethargy from which it seems impossible to arouse it. The local demands are not enough to bring out the latest possibilities and powers of any church. Nothing short of obedience to the world-wide command of the Master will transform potential life of the church into kinetic energy. Increase your contributions to Foreign Missions and the upward life will be so great that there will be an increase all along the line.

3. God will fulfill his promise and will be close around about the church which does its duty in this great work of sending the gospel to the heathen. The promise of God's presence is conditioned upon the doing of God's will. To those who walk up, rightly the Lord God is a sun and a shield, but his face is turned away from those who trample his commandment under their feet. The pillar of cloud by day and of fire by night is ours only when we follow in its wake. The thunder of his command comes ringing down to us: "Go ye into all the world and preach the gospel to every creature." The holy Spirit was given in order that we might be efficient witnesses for Christ not only at home, but even unto the uttermost parts of the earth. If we would then have God's presence to comfort, cheer, strengthen, enlighten, direct, and keep, we must bend every energy in doing the work for which the Spirit was given to prepare us.

I have taken the above points from my personal experience in my own pastorate. My church's history is an illustration of the truthfulness of every one of them. Two years ago the forward step in Foreign Missions was taken. It was then that we caught the broader vision, to wider outlook. Carping critics said that the other departments of work would suffer. The opposite has been true. Then the church gave for all purposes \$531.44. As a result of the forward movement in Foreign Missions the contributions footed up for all objects \$1484.49. Then the critics said look for the fall. But we fell upward and forward instead of backward and downward. And the next year, which was last year, we gave \$2292.41, and increase over the year before, of 807.93, and over that of the year before we made the advance in Foreign Mission \$1791.93. You can see from these figures

what a wonderful increase there has been in the matter of giving. And this increase has taken place without high pressure methods in taking collections. Our senior deacon said to me only yesterday: "We gave the \$2290.00 easier than we gave the \$500.00 two years ago."

And as a result of this increase in giving the Lord is blessing us in all spiritual blessings. (See Mal. 3:10.) In November we had a great meeting in which there were sixty conversions. We have additions almost every service. I trouble the waters almost every Sunday night burying some one with Christ by baptism. If there is a solution for the local problems which confront the churches today I believe that it is this, lay yourselves out for Foreign Missions, put your church into the great world-movement of evangelization, and having settled this supreme problem, all other problems will find their solution.

J. BENJAMIN LAWRENCE
Humbolt, Tenn.

There Is No Disease on Earth

but what can be cured if treated in time and the proper remedy is used. Medical authorities have known for a long time that the berry of the Saw Palmetto is one of the best remedial agents known. Vernal Palmettona (Palmetto Berry Wine) is made from a combination of Palmetto berries and seven other vegetable drugs of well known curative properties, and the remedy is meeting with a hitherto unheard of success in the cure of all diseases of the stomach, kidneys, liver and bladder, and the minor ailments that are brought on by diseases of the mucous membrane and impure blood. This remedy works in harmony with nature, and the Vernal Remedy Company, of Le Roy, New York, will cheerfully send you, free of charge, a trial bottle and booklet. Do not send any money as they wish to convince you first that the remedy is all or more than they claim for it. It is also sold by druggists everywhere.

Cancer Cured by Anointing With Oils.

January 3, 1904.

Dr. D. M. Bye Co., Dallas, Tex.
Dear Doctors—I will write you a few lines. My nose is entirely well. The cancer came out the first of September and healed up nicely. I will send you one of my pictures so you can see for yourself. You may use this picture if you wish. I know your Oils cured me and I will do as much for others. I intend to do all I can for you and your medicine. Can't too much be said.

Hoping to hear from you and thanking you for your past favors, I remain,

Very respectfully,

B. C. HARRISON, Ola, Tex.

There is absolutely no need of the knife or burning plaster, no need of pain or disfigurement. The Combination Oil Cure for cancers is soothing and balmy, safe and sure. Write for free book to the Originator's Office, Dr. D. M. Bye Co., Box 462, Dallas, Texas.

MUSIC.

I take this method of informing the public that I have opened up

Music Rooms

at my residence at No. 6024 North Congress St. I have had large experience in teaching music, and have had liberal

Conservatory Training.

Special attention is given to TECHNICAL.

Terms have been put at the low figure of

\$3.00 Per Month,

that none may have excuse for not taking music lessons.

For further information address me at 1,024 North President Street, Jackson, or call phone number 83.

Respectfully yours,
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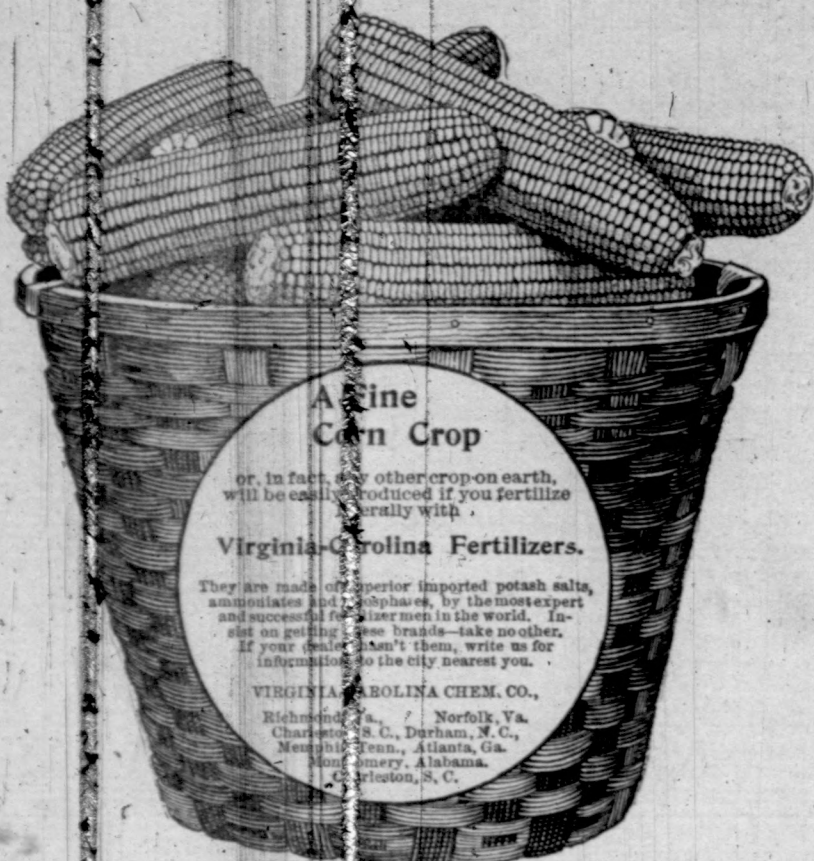
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